An Important Letter of Hadhrat Maulana Muhammad Yusuf Khandhlavi

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We are presenting an English version of a unique and important letter written by Hadhrat Maulana Muhammad Yusuf s/o Hadhrat Maulana Muhammad Ilyas to a jamaat which was going to Hejaz for umrah and there from it had an intention to visit various localities, so that they could work according to these instructions and lay a proper foundation of this effort (of dawaah). He dwelt at length of the aims of tabligh (dawaah) its principles, method, expected benefits, barakat and to provide right guidance etc. Maulana might not have written on the subject in a more elaborate manner at any other time.

Maulana Muhammad Saad Khandhlavi read this letter in the ijtema (gathering) at Bhopal and also at Bangla wali masjid (hazt.nizamuddin, Delhi) and advised that instructions contained in this letter should be read so much that it is saved in everyone's memory.

He also said that the objective of dawaah was to change yaqeen (belief) and its aim is to reach up to the reality of a'mal (action). The effort is not merely running (from place to place). The real work is how to get these qualities in my own life.

To achieve this, the effort has to be of three types as shown by hadratji himself:

1. Dawaah (invitation)
2. Mask (practise)
3. Dua (supplication)

Hadhratji emphasised the need to read every section and every word of this, letter may Allah give us taufiq (ability) to practise it. Aameen.

Bismillah-hir-rahman-nir-raheem (In the name of Allah, most gracious, most merciful)

Dear respected and brothers

Assalamu 'alaykum wa rahmatullah wa barakatuhu we hope and pray to Allah that you are well. Your letters regarding your Islamic efforts make me happy and a cause for strength. May Allah grant acceptance & progress. Aameen.

[1] Allah has kept the secret of total success of human beings upon the human's internal treasures, success and failure is another name for the human internal condition. Success and failure is not a name of external shapes and objects. Dignity and dishonour, happiness and problems, tranquillity and anxiety, health and disease, are human being's internal conditions.

The improvement and deterioration of these conditions is not related to external shapes and materials.

Allah can bring disgrace even in the presence of kingdom and wealth, and he can bring honour even in the state of dire poverty. A human's internal treasure is his yaqeen (Faith), and his a'mal (action); if his inner actions are good then Allah will create a state of inner success, even if material possession is totally exhausted. Allah is the creator and owner of everything and every being of this universe. He made everything with his own power. Everything has been created by Allah. He is the creator and he is not created. And whoever is created is incapable of creating. Whatever is made by Allah is under Allah's. He owns everything. He uses everything and Allah can change shapes of everything by his power and he can change their qualities without changing their shapes. He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he can show creation from the means of destruction. He runs the system of sustenance. If he wishes he can sustain somebody in a barren desert without any source of material and he can spoil life even in the midst of plenty of materials. The prophet hadhrat Muhammad S.A.W brought many ways from Allah by which one can gain closeness with Allah and one can derive benefit directly from the power of Allah. When these ways are adopted in our life, Allah will grant success in every shape and condition.

La ilaha illallah demands a change of our faith and zazba, (thoughts, temperament), and our ways. Just by changing the yaqeen (faith) Allah has promised a paradise many times the size of this universe. Allah will subdue (bring under our control) all those materials from which we have changed our faith. To acquire this yaqeen in our life:

1. We have to invite (dawaah) others for this yaqeen. Explain the greatness of Allah and explain the kudrat (power) of Allah. To describe his rububiyat (the total sustenance and maintenance power) we will have to relate incidents from the lives of the prophets and companions.

2. We will have to think about it in solitude and get this same yaqeen to enter in our heart, to which we gave dawaah in gatherings. That is the truth.

3. And then we have to cry to Allah, beg him to grant us the reality of this yaqeen.

[2] We have been given the a'mal of salaat so that we can derive benefit directly from the power of Allah. We use every part of the body from heat to foot with great punctuality according to a specified way that pleases Allah. We should make proper use of the eye, ears hands, feet, tongue etc. We should have thoughts and fear of Allah in our heart. We should have faith that, if the use of my body parts in namaz is according to the order of Allah [takbeer, tasbeeh, rukuu, sajdha etc.]. This will enable me to receive rewards more valuable than the entire universe. If we stretch out our hands to supplicate with this yaqeen then Allah will fulfil all our needs with his own

power. With such salaat Allah will forgive our sins. He will grant abundance in our sustenance and ability to obey him. To learn such salaat:

1. Invite others to perform salaat with such concentration and devotion. Explain the benefit in this life and in the next life upon performing such salaat. Mention examples of salaat of the prophet S.A.W and his companions.

2. To practise it to improve our own salaat. Perform wudhu with great care. Maintain concentration in standing, sitting and in ruku and sajdah. We should try to concentrate at least three times that Allah is watching me.

3. After salaat we should think that the salaat was not according to the high status of Allah and cry on this reflection, saying that, Allah please grant me reality in my salaat

[3] Knowledge is to create within us a zeal for research: what does my Allah desire from me in this condition? And then, in order to get myself doing that action with the thoughts and remembrance of Allah, is zikr. Whoever travels to learn the religion, his journey is counted as worship. Under the feet of this traveller 70,000 angels spread their wings. The whole creation of the heavens and earth seeks forgiveness for such a traveller. One scholar is more difficult for satan than thousands of worshippers, for this:

1. We should try to create an attraction among others for the knowledge, by describing its virtues and rewards.

2. We should sit ourselves in circles of ta'aleem and go to visit scholars. We should regard this also as worship.

3. And we should cry to Allah asking him for the reality of knowledge.

Zikr is to create remembrance of Allah in every action. Whoever remembers Allah, Allah remembers him. Allah remains with the person for as long as his tongue continues to move in zikr of Allah. Allah grants him his love and recognition. Allah's zikr is a fortress for protection from satan.

To create the remembrance of Allah:

1. Encourage others to do zikr of Allah.

2. Remember Allah with deep concentration, thinking that Allah is watching me.

3. Supplicate to Allah, crying and begging that Allah please grant me the reality of zikr.

[4] We have to respect all Muslims because they are the followers of the prophet. Muhammad S.A.W we have to lower ourselves in front of all Muslims . We have to fulfil the right of everybody and not to demand our own rights. Whoever covers up the faults of other Muslims, Allah will cover up his faults. Allah will carry out your tasks so long as you are busy helping other Muslims in their tasks. Whoever forgoes his own rights, Allah will grant him a place in the middle of paradise. If anybody has tolerance and humility for the sake of Allah in front of others, Allah will raise his honour. For this:

1. Encourage others to respect fellow Muslims. Describe the value of a Muslim. Mention the incidents of good behaviour of the prophet S.A.W and his companions.

2. Practise it ourselves.

3. Ask Allah crying that Allah please grant me the good character, love and sacrifice of the prophet S.A.W

[5] Every action should be only for the pleasure of Allah. We should not do anything for material gain or improving our own status. Even a small action with intention to please Allah will attract great rewards and with the wrong intention even great actions will be a reason for punishment. To improve our intention :-

1. We have to invite others to sincerity and raise their interest and concern for correction of our intention.

2. We should also practise for it by checking our intention before and during every action, that i am doing this to please Allah.

3. On the completion of the action, we should think that our intention was faulty and cry to Allah, we should ask him for sincerity in our intention.

[6] To some extent, there exists the custom among this ummah of performing our own individual actions although its reality has gone out. The entire ummah has been given the effort of dawaah because of the finality of the prophet hood of the prophet S.A.W. We have to make effort so that everybody gets closer to Allah. For this we have to spend our life and wealth, and not expect anything in return from those among whom we are working. For this we have to travel and also give help to others who travel to our area for this effort. He, who shows mercy upon the creation, is shown mercy by the creator. He who makes effort to bring people closer to Allah by promoting Imaan (faith) and good actions, Allah will grant them reality of Imaan and good actions and this creates closeness to Allah. To go out in this path for a morning or an evening is better than the entire universe and all its contents (material as well as spiritual deeds).

Rewards for expenses and deeds, salaat zikr etc. are multiplied 700,000 times in this path. Dua of people going out in this path are accepted like the Dua of the bani Israel prophets i.e. Allah responded to the Dua and gave than success by using his power against the apparent means and destroyed the false power. In the same way Allah will respond to the Dua of those who go out in this path by using power against the apparent means. If the effort is made on an international level then Allah will bring changes in the heart of all human beings of the whole world as a result of the people's efforts. Like other actions of Islam, we do not know how to make this effort. For this:

1. Encourage others to do this effort. Show them its importance and virtues. Mention to them incidents of the prophets and of the companions.

2. We have to involve ourselves in this effort with sacrifice and hijrat & nusrat The companions used to go out in the path of Allah in every condition, at the time of nikah, at the time of childbirth in the house, or death, in heat or cold, when hungry, poor, in good health or in illness, strong or weak, young or old in age, they went out in the path of Allah.

3. So we have to cry and ask Allah to accept us for this great effort, to get acquaintance with this work, every brother is asked to give four months no matter which condition of life he is in.

We will leave our homes, jobs and worldly business and spend time giving dawaah for these qualities practicing them ourselves, going from town to town, state to state, country to country and from one continent to another continent.

[7] The prophet S.A.W made every follower to be part of the mosque. He gave specific a'mal (actions) of the mosque. These actions or activities distinguished Muslim lives. There was the discussion in the mosque about Islam, about the greatness of Allah and about Imaan. There was the discussion that only actions can change or make lives successful. There was training to improve actions. Tashkeel (encouragement) for going out to make Imaan and good actions, to cities and countries, were also made in the mosque. Circles of remembrance of Allah, zikr took place in mosques. Deeds of helping others, love and benevolence also took place in mosques. Everyone, ruler or citizen, rich or poor, businessman, farmer, servant they all came to the mosque to learn true life, and went back to their different jobs, living according to the way they learnt in the mosques. Today we are fooled that our money runs the mosques. Mosques have become empty of actions and filled by materials. In the mosque of the prophet S.A.W There was no light, no water and no washrooms. There was no show of any expenditure. By coming to Mosques people became inviters, teachers, scholar, remembers, prayers, followers, pious and strivers. They went out and led the proper life.

Mosques trained and managed the people for the market. By going out for four months, we should try and practice to bring every Muslim to the mosques in every town. While learning these mosque actions we encourage others for four months so

that they can also learn these actions. When we return to our locality, we have to start these actions in our local mosque.

Do two gasht every week to bring our locality's Muslim to the mosque and encourage them to learn these actions by going out; at least one member from every house for four months. One gasht around our own mosques and the second gasht around another mosque. People in every mosque should do ta'leem of virtues and rewards daily. We will send three day jamaat to every village within five miles of our town, so that the same good atmosphere is created in their mosques too. Every brother should spend three days monthly with punctuality. According to "Al Hasanatu Ashri Be Amsaliha" (three days will be rewarded as if thirty days are spent). If we spend three days every month it will be rewarded as if we spend a whole year in the path of Allah. We have to fulfil the demands for jamaat for the all the countries and with the intention to continue our own practice. For this we should go out for forty days every year. The minimum course is to give four months at least once in a life-time; then forty days, every year; three days every month; two gasht every week; ta'leem daily, with zikr and tilawat. This will ensure that our life is according to Islam. If we desire to become a means for bringing the whole world's human beings to the correct path and for their hidayath and to destroy falsehood, then we will have to increase beyond this minimum course, to spend half our time and income in the path of Allah and the other half for our business and family, or at least one third of our time and income in the path of Allah and two third for business and family. We need to go out for four months every year.

You should give very firm dawaah for four months in a life-time. Do not fear this at all. Without it the direction of life will not change. Those brothers who have not yet given four months should also give very strong dawaah for 4 months with the intention that Allah will accept me also for it.

[8] The gasht in this work is as important as the back-bone in the body. If gasht is proper, and accepted, the dawaah will be accepted. When dawaah is accepted, Dua will be accepted, and when Dua is accepted, hidayath (guidance) will come. And if gasht is not accepted, the dawaah will not be accepted, and if dawaah is not accepted Dua will not be accepted and if Dua is not accepted, hidayath will not come.

The purpose of gasht is that Allah has kept the solution of all problems of this world's and the next life's problems in following the ways of life of the prophet S.A.W. To acquire these ways in our life, an effort is needed. To encourage for this effort, we need to gather all the Muslims in our locality in the mosque.

So we need to request the people to stay in the masjid by making an announcement after a salaat. It is better if the announcement is made by an influential person of the locality or by the imam. If he tells us to do, then one of our brothers may make the announcement. Then we should tell them the necessity, virtues and the importance of

gasht and encourage them to join the gasht. Whoever agrees to take part we should explain the etiquettes of the gasht properly.

We need to go with zikr of Allah and lower our gaze. All our problems are connected with Allah. All the materials in the market have no connection with our problems. We should not look at materials or draw attention to them. If by chance we look at them just think of them as a piece of earth. If our heart is influenced by these materials, how can the heart of those whom we are visiting divert from these materials to Allah? We should have the life of the grave in front of us. One day we have to go under the earth. We should walk together. When talking only one person should talk. A successful inviter is the one who gives only a short dawaah and gets the brother out to the mosque.

“Brother. We are Muslims. We have recited the kalmia: la ilaha illallah, muhammadur rasulullah. Our belief is that Allah is the sustainer. Profit and loss, dignity and respect are only in the hands of Allah. If we spend life according to the orders of Allah and the ways of the prophet S.A.W, then Allah will be pleased and grant us success. The life of each one of us should be according to the ways of the prophet S.A.W. Concerning this there is a Lecture in the mosque.” Even if he has completed his salaat, take him to the masjid immediately. Use the reason of joining the next salaat to encourage him to go to the masjid immediately. “Allah's greatest command is salaat. If we are punctual in salaat Allah will increase our sustenance, forgive our sins, and will accept our Dua. Give them good tidings and not warnings. That the time of salaat is ending so please come to the masjid now.” We have to obey the Amir. Return and make istaghfar (repentance) on the way back. Now, after concluding the discussion of etiquettes, go out for gasht by making Dua.

Ten brothers should go to gasht. Do gasht in the houses near the mosque? If there are no houses, then do gasht in the shopping area. The majority of brothers in the jamaat should be those who follow the etiquettes property. Leave two or three brothers in the mosque. If there are many new brothers explain to them the situation and leave them in the mosque. Only three or four new brother should be in the gasht. One brother should remain in zikr Dua to Allah with concentration. One brother should welcome those who are arriving in the mosque. If necessary ask the arriving brother to make wudhu and complete his missed salaat. First one brother should sit and continuously talk to the brothers until the next salaat. Explain the objectives of this life. Gasht should last for 45 minutes. End the gasht seven or eight minutes before salaat.

Everybody should join the salaat early, with the first takbeer. Whichever brother is selected should give dawaah. Explain that, if we develop connection with Allah, what will be its benefit in this and the next life, and what will be the loss in this life, and what will be the loss in this life and the next life if the connection with Allah is not developed. Talk about the six qualities as mentioned at the beginning of this letter. Speak about their objectives, their virtues and rewards and the methods of acquiring them. The talk should be in simple language. This will help in making the gathering's

listeners understand easily and they will feel that they also can learn them. Our brothers should also sit in the talk with punctuality and listen attentively, felling its necessity.

Whatever is being spoken we should confirm it in our heart as being the truth. This will raise waves of Imaan (faith) in the heart, and create a zeal for practicing. The request for four months should be made firmly, and take their names to go out cash. After that take names for 40 days. And then take the names for whatever length of times brothers are prepared to give. Effort made during the request for intentions (and tashkeel) will create the mind of dawaah. If firm effort is not made in tashkeel then a useful task will be left out, sacrifices will not be made, and the spirit of this work will depart. The speaker should make the request for names. One brother should stand up and take down names. He should not start another lecture. He may speak one or two sentences to encourage the brothers. Then we should ask brothers to speak to others sitting nearby to encourage them to give names. Give them solutions to their problems with great care and feelings. Point out to them incidents of sacrifice from the lives of prophets and of the sahabas.

Then make a local jamaat and decide about their daily tasbih and ta'leem, weekly 2 gasht and three days every month. In dawaah we may mention the help of Allah which came to prophets and companions and then encourage them, but we should not mention help of Allah that came to us. Do not mention the current conditions and problems during the talk. Instead Of discussing the weakness which exists in our Imaan, actions, work, characters, it is better to mention the real goodness, about these things which should be developed in our lives.

[9] We should practice sitting in ta'leem with great respect, love, concentration and etiquettes, sit with wudhu. Do not leave during ta'leem with minor excuses. Do not talk during ta'leem. If we sit like this angels will cover this gathering. All brothers sitting in this gathering will have the zeal to obey. Because of love, the light of hadith will enter the heart this will bring hidayath. At the start we should mention the objectives and etiquettes of ta'leem. The objective is to develop the zeal within us for Islam. We should practice the correct reading of those chapters of Qur'an which we normally read in salaat. We should not read or correct qunut dua, attahiyyat etc. In the main gathering. This should be done in private time on an individual basis. If Allah gives taufiq, in ta'leem we should read 3 or 4 pages from each book. Do not start own lecture in ta'leem. After reading a hadith, we should try to say one or two sentences which create zeal and courage for practicing. (the hadith should be read three times, and its commentary only once.) We should read from only those books written by Sheikh-Ul-Hadith Maulana Zakariya Sahib i.e. Virtues of Qur'an, virtues of salaat, virtues of tabligh, virtues of zikr, virtues of charity (vol.1 & 2), virtues of Ramadan, virtues of haj,(during Ramadan and haj days)and Maulana Ehtishamul Hasan Kandhalavi's book (Muslim degeneration and its remedy). Only these books to be read and listened to in congregational ta'leem. We should also read them individually on our own. After reading these books we should discuss the six qualities. Brothers are to

speak about the six qualities. When ta'leem is started, send two brothers for ta'leem gasht for fifteen minutes. Then send two other brothers. In this way we should invite local brothers, to join ta'leem. When we are travelling in the path of Allah, ta'leem should be done in the morning and after zikr for 2-3 hours. When we are at home, we should do ta'leem for one hour daily in the same way or for as long as brothers can sit, to start with.

[10] Brothers should be collected for mashwara for thinking about the demands of this work, to organize their sequence, to shape the means, to fulfil the demands, to make plans to send out those brothers who have made intentions and to discuss any other problems. We should not try to enforce our own opinion in mashwara. Doing so will remove the help of Allah. When our opinion is asked we should regard it as a trust from Allah and give whatever opinion comes into our heart. We should be soft in giving our opinion. We should not adopt confrontation against another brother's opinion. We should remember that my opinion carries the evil of my own nabs (self). If the decision is according to other opinions, i should feel happy that everyone has been saved from the evil of my own nafs. And if any decision is according to our own opinion, we should fear, and make excessive Dua. In our mashwara there is no room for majority opinions, and it is not always necessary to take opinions from everybody. It is necessary to win everybody's heart the Amir should regard himself as in need of mashwara. After taking opinions he should, after much thinking and worrying, decide, on whatever comes in his heart he should then declare it in such a way that nobody's opinion is belittled. If there are different feelings then he should prepare brothers by encouraging interest and attraction. Brothers should follow the Amir's decision with such happiness as if it is their own opinion. In this there is great training. If after this it appears that my opinion was more appropriate, even then do not rebuke or even give any hint towards it think that, in it lies the best outcome. Those who slander the Amir, they carry severe warnings.

[11] When there is encouragement in every house to send at least one person for four months, by regular two weekly gasht in local mosques, and when brothers are joining ta'leem and zikr, and when there is an effort to send a three days jamaat every month from every mosque, then the weekly Friday night ijtema will be on a proper level and there will be a scope for advancing this work. All brothers should go with their food and their sleeping bag to the ijtema location at the time of asr. After mashwara select a person for dawaah who is active in this effort and who has strong feelings about the demands of this work. Tashkeel should be done with great firmness of attention. If nobody is ready to go out cash, then work should continue at night, with crying and sincere Dua. The jamaat should be tashkeeled and sent out in the morning. Jamaat arriving from local masjids for three days should be sent to locations up to seven or eight miles away. From every Friday night ijtema we should try to send jamaat out for four months and forty days. If, Allah forbid, the demand is not fulfilled at the weekly ijtema, then effort must continue during the week in our own localities to prepare brothers to go out, to fulfil demands from next Friday night's ijtema.

[12] Brothers and friends, this work is very delicate. The prophet S.A.W. Made an effort which changed every man's ways of earning, eating, wedding, meeting, worship, dealings etc. How many ways did the prophet S.A.W have showed us for the work of dawaah itself? We do not know the proper way for dawaah; the fact is that the proper work of dawaah has not yet begun. The proper work of dawaah will being when people will go out, with Imaan and yaqeen (faith & conviction), with Allah’s love and concentration, with Allah’s fear, worries for the next life, with struggle and piety and filled with the excellent Character of the prophet S.A.W. And with the sole intention to seek the pleasure of Allah; when people will go out in the path of Allah with all these, only then the real work of dawaah will begin. Hadhrat Umar RA Used to say "may Allah shower mercy upon Khalid bin walid RA. His heart's desire was only one, that the truth and the people of truth should prosper, and falsehood and the people of falsehood should perish, he had no other desire. All the blessings of this work that we are seeing today are blessings before the start of this effort. Just as blessings were seen at the time of birth of the prophet S.A.W. But real blessings were seen forty years later when he became the became the prophet. At present we are working to prepare those who are ready to do this work. Allah will accept those people for the work of dawaah and make them the means to spread hidayath whose lives have change according to dawaah. Those whose life is not changed, Allah will not take the work of his religion from them. This is the work of prophets.

[13] If we do not consider ourselves in need of learning the etiquettes of this work and if the work of dawaah is not done according to its etiquettes, then there is great danger of corruption. When the prophet S.A.W. Intended to do work in foreign countries, he first of all gave encouragement to all companions for over three days, saying that the way this work is done here, it must be done at exactly the same level in outside areas as well. This is the feature of this work. Etiquettes of this work cannot change with the change in location, language, atmosphere, weather, etc. It is very important to come and continue to come here, where hadhrat spent his life so that it is learnt properly with its proper levels and etiquettes. It is also necessary to meet and mix with those people who spent time with hadhrat ji and since that time they have been still busy in this work and in this atmosphere continuously. Without this it is apparently impossible to maintain the level and etiquettes of this work. That is why our workers kept sending brothers constantly to this atmosphere.

All prophets came in their own times in opposition to different schemes, and they said that this scheme has no relation with success or failure. Only Allah has direct influence on success or failure. If actions are good, Allah will give success in the smallest of means. If actions are bad, Allah will bring failure by destroying the biggest of means. To be successful, improve your actions in your given means. Every prophet worked against the schemes and means that existed in their times. And the prophet Muhammad S.A.W. Arrived and made effort against all schemes of his time such as majdom, wealth, agriculture and manufacturing industry, his effort was not maintained by these schemes. His effort progressed with striving and sacrifices. Falsehood progresses With the means of luxuries but the truth progresses through struggles and

difficulties. Falsehood sparkles with kingdom and wealth but truth sparkles with suffering from poverty.

All those corruptions which are created by kingdom and wealth will only be corrected by bringing truth through suffering and tolerance of poverty. We have to create the capacity for sacrifices and striving through this work. The biggest danger facing this work is that it becomes associated with material possessions. This will take out the soul of this work. This work will be saved only when workers continue to maintain the means for striving and sacrifice and do not tried to eradicate the means of sufferings even if the means for luxuries are available. Increase our effort among poor people; increase the number of walking jamaat. People will come saying here use our money for this work of deed" then you will have to sacrifice this means. So say that in this work we teach the clean and correct way and the zeal of spending your wealth. So you can spend it yourself later when you find a suitable occasion. First learn here the way of spending.

[14] For advertising this work it is also necessary to abstain from the customary ways of advertising like newspapers, leaflets, press and usual advertising phrases. This entire work is non-customary. Customary ways only strengthen customs, and not this work. The real means of this work is dawaah, ta'leem and tashkeel etc. If mashwara is essential, then take a few appropriate brothers away and make mashwara. It shouldn't happen that the mashwara people lose connection with collective actions at any point of time.

[15] This work is to be established among college students. To establish local work in hostels jamaat should be deputed. Hostel residents should do one weekly gasht in their hostel and the second gasht in any near-by area or another hostel. Near-by locality jamaat should also go to the hostel gasht. Hostel residents should also establish their daily ta'leem and monthly three days jamaat.

[16] Masturat (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing. Women must never be brought into usual gatherings. Women should gather in a near-by house where women use veils, once a week, and do their ta'leem. It should being by this way. Men should inform their own women everything they heard, in ijtema, dawaah and ta'leem etc. This will insha Allah begin to influence women's thinking in a short time. Occasionally three days jamaat should be sent in a near-by locality. In masturat jamaat women must be accompanied by their husband or any other sharia (religious) relatives. Women must go in full veil and stay in the house with veils. Men are to stay in a near-by masjid.

This journey of umrah can become a means for re-starting this work of dawaah from the same place where the prophet S.A.W started this work originally by encouraging people of those localities to go in the path of Allah and re-start the international movements and efforts through those original routes.

This is the best opportunity to mix with old workers from every place and to maintain unity in this work and acquire details of rules and etiquettes of this work. I was very pleased to learn that haji Hanif sahib and Brother Mohammed Idris sahib have prepared themselves for umrah. May Allah accept it. Please to bring other old workers with you. This letter has become very lengthy in my attempt to right usool (rules). If all brothers try to read attentively its every word and section then there is hope of maximum benefits. You should keep me informed of all your local conditions every 15 days, this will make us very happy. Salaam to all brothers.

Muhammad Yusuf